A U M

Children seek after outward desires; they come to the net of widespread death. But the wise, beholding deathlessness, seek not for the enduring among unenduring things.
—KATHA UPANISHAD.

THEOSOPHY

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SUBJECT FOR MEDITATION

THEOSOPHISTS of every differing affiliation would undoubtedly accept in entire unanimity the proposition that when the Parent theosophical society was formed at New York City in 1875, the aim was in no sense to add one more to the already numerous existing associations, to emulate or to rival them, or to be or become in any way exclusive, partisan, sectarian.

What, then, *was* the occasion and the objective for what was, on its face, a "work of supererogation"? Again, unanimity of opinion would be the response of Theosophists of to-day to the proposition that the basis was universal, the declared Objects such as should appeal to all men irrespective of their heredity, education, environment, and other already existing liens.

Whatever obstacles to entrance or adhesion might exist for any man attracted by the three-fold spiritual memory aroused in him by the new society, those hindrances were in himself, not in the Society's Objects and objectives. All that was required of any candidate or entrant was acceptance "in principle" of the First Object. That Object is too familiar in words for any necessity to exist for its repetition here. Nor would any Theosophist of to-day repudiate it "in principle."

Thus, there exists among all the many shades and shadows of the Theosophical Movement what may well be called a fundamental unity, despite all "dissensions and differences of individual opinion." In the negative sense it is wholly probable that there does not exist a Theosophist who does not long for acceptance "*in practice* of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood." How are that conviction and that realization to be brought about?

Certainly not by dwelling upon differences; not by reflection of the individual Theosophist upon his own virtues as compared with those of his fellows, any more than by weighing the mote in his own eye as against the beam in his neighbor's—not by accepting at par the currency of thought which circulates in his own society, while discounting 100 per cent any and every idea and effort emanating from his fellows who happen to "belong" to some other society than his own.

This is the path of separateness, not of unity — the path everywhere in evidence in church and state, in philosophy and science, on down to the humblest of human relations. All Theosophists would agree that the purpose behind the formation of the Parent society was to draw together a group which would ignore and disclaim those separative distinctions into which "human nature" forever tends to segregate, a group which would actively pursue and study, in theory and practice, a course of self-education which would ripen into a "nucelus of universal brotherhood."

"Works of supererogation" are, in Roman Catholic theology, those good deeds performed by saints, and those capable of being accomplished by man, over and beyond what is necessary to their own "salvation"—"works" which, along with those of Christ, make up the "Treasury of the Church," to be used for the salvation of those whose "merits" fall short of the canonical requisites for admission to "the Kingdom of Heaven."

Every Theosophist can see more or less clearly the great Truth and truths thus perverted and debased to the sinister power and glory of the Roman Church—not *Ad majorem Dei gloriam,* as the Jesuits would have the congregation of Catholics believe.

Thus, all Theosophists would as one man affirm that the formation of the Parent society was in fact due to the Masters of Wisdom, and not to human beings at all except in the sense of their profiting by this dispensation from the Treasury of the Theosophical Movement. And all would assert that in the fact and the act of that formation H. P. Blavatsky was the connecting link between the world of Masters and the world of men.

Positively and negatively both, then, all Theosophists have abundant common ground for meditation, abundant common ground for action from which to move from separateness toward unity—a separateness which is all too evident to everyone, in the existing conflicts of doctrine as well as of organization. But just as the Parent society itself came into being through the self-induced volition of its individual Fellows in thus associating, so must the

restoration of unity among Theosophists come about, and not through any attempts to construct a fasces out of the existing societies, not one of which can be aligned with any of the others.

How, then? How else than by the sincere Theosophists in every society and in none, beginning individually to meditate and act from the common basis. The more sincere the student, the more the power of his meditation when translated into action. It is not the nominal, the indifferent, the ambitious members of the various theosophical societies who actually keep them in antagonistic being; it is the meditation and action of those genuine Theosophists in them all whose basis is actually one of separateness and not of union. These genuine students have need to adopt the primary basis, meditate in the prime spirit, act in the direction of the original impulse. All these were *imparted* to the Fellows of the Parent society from the Treasury of the Lodge of Masters, something *adopted* by the Fellows, not spontaneously self-generated within them.

It is written: "There is a form of meditation in which the nature of that to be pondered upon is well known, without doubt or error, and is a distinct cognition which excludes every antagonistic element of thought from the mind." The things "well known, without doubt or error," as outlined in the foregoing remarks, should form a fitting subject for meditation by every well-meaning Theosophist.

The successive stages of that form of meditation by H.P.B. and her Masters can be discerned from her conduct as manifested throughout the fluctuations in the life of the Parent society. One instance may suffice—the successive Dedications to her four great "works of supererogation." Chronologically the first is *Isis Unveiled,* published a scant two years after the formation of the Parent society. That Dedication reads: "The Author dedicates these Volumes to the *Theosophical Society,* which was founded at New York, A.D. 1875, to study the subjects on which they treat." Surely the question is a pertinent one for meditation: To what extent is her object in writing *Isis* adopted and acted upon by the various existing societies as organized entities?

Eleven years subsequent to the publication of her first work, *The Secret Doctrine* was issued. Its Dedication reads: "This Work I dedicate to all *True Theosophists,* in every Country, and of every Race, for *they* called it forth, and for *them* it was recorded." Surely both reason and necessity existed for this change in Dedication as in text. What that necessity and what her reason—is not

this a fitting subject for meditation and action by all "True Theosophists"?

The Secret Doctrine was followed in 1889 by *The Key to Theosophy* and *The Voice of the Silence.* Her inscription to the *Key* runs: "Dedicated by 'H.P.B.' to all her Pupils, that they may learn and teach in their turn." Learn in what School and from what Teacher? Does any Theosophist doubt H.P.B.'s mission and message was that of Teacher? Are not all sincere Theosophists her Pupils? How are they to "learn and teach in their turn," if they do not study, apply, promulgate her Message as she was at such pains to record it?

Finally, the *Voice* is "Dedicated to the Few." What "Few," if not those rare students, in her day and in ours, who have *taken to heart* her Theosophy, her example, her inspiration, her unwavering allegiance to the great Objects of the Theosophical Movement? Shall our allegiance be given to this or that "successor," "leader," organization, doctrine, practice, which leads *away* from single-hearted devotion to "the Path she showed, the Masters who are behind"? Or shall we *dedicate ourselves,* as she did, "without variableness or the shadow of turning"?

THE BASIS OF TOLERANCE

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is preeminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbor, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

—H. P. BLAVATSKY.

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GREAT THEOSOPHISTS

Ammonius Saccas

THE influence of the great Alexandrian Schools had not helped the early Christians in their work of propaganda. While the Church of Rome held up the Jewish Bible as the sole authority upon every subject, the Gnostic Schools of Alexandria and Ephesus had turned out thousands of students who recognized the absurdity of such a claim. The scattered communities of orthodox Christendom, echoing the church in Rome, were teaching that the Jewish Scriptures were the only revelation of God, and therefore not to be compared with the Scriptures of other nations. But three prominent Jewish scholars had already proved the similarity between the Laws of Moses and the philosophies of Plato, Aristotle and Pythagoras. Christians claimed that Jesus was a unique character, while the entire pagan world knew that the legends surrounding Jesus' life were identical with those of the pagan gods. Students of comparative religion recognized their similarity to the traditions of great spiritual Teachers who had preceded Jesus.

The Church now found herself in conflict not only with the *religious* ideas of her self-chosen adversaries, but with their *scientific* views as well. The orthodox Church Fathers declared that God made the world out of nothing. The Gnostic Fathers denied this unphilosophical assertion and held that the universe was the result of a gradual unfoldment from within without. Christianity asserted that the earth was flat, and against this theory was pitted that of Aristarchos of Samos, who had been a member of the Alexandrian School in 280 B. C., and had taught the sphericity of the earth as Pythagoras had taught it before him.

In the fourth century, Science and orthodox Christianity came to a deadlock, the bone of contention being the idea of the sphericity of the earth. Criticizing the ancient theory of the roundness of the earth, Lactantius, one of the most polished rhetoricians among the Christians, indignantly inquired:

> "Is it possible that men can be so absurd as to believe that the crops and trees on the other side of the earth hang downward, and that men have their feet higher than their heads? If you ask them how they defend those monstrosities, how things do not fall away from the earth on that side, they reply that the nature of things is such that heavy bodies tend toward the

center, like the spokes of a wheel, while light bodies tend from the center to the heavens on all sides. Now I am really at a loss what to say of those, who, when they have once gone wrong, steadily persevere in their folly and defend one absurd opinion by another."

But this statement, although written by a prominent member of their own faith, was objected to by the Christians themselves. When had they ever claimed that there *were* people on the other side of the earth? The Bible stated that the only persons who survived the Flood were the three sons of Noah, and their work was clearly described. Shem had re-populated Asia, Ham had done the same thing for Africa, and Japhet was the ancestor of the European peoples. Therefore, to quote St. Augustine: "It is impossible that there should be inhabitants on the other side of the earth, since no such race is recorded in the Scriptures among the descendants of Adam."

As if that were not enough of an argument to convince any thinking man, St. Augustine offered another which was certainly irrefutable! It would be impossible, he said, for men to be on the other side of the earth, for in that case "in the Day of Judgement, men on the other side of the earth would not be able to see the Lord descending through the air."

By the sixth century, the flatness of the earth had been definitely established by the Christian Church. In his great work, *Christian Topography,* Cosmos Indicopleustes describes the earth as a quadrangular plane, extending four hundred day's journey east and west and exactly half as much north and south. This quadrangular plane he said to be enclosed by mountains, upon which the sky rests. As the mountain on the north is larger than the others, it intercepts the sun's rays and produces night. The plane of the earth is not exactly horizontal, but inclines slightly from the north. Therefore rivers like the Tigris and Euphrates, which run southward, have a rapid motion, while the Nile, which runs northward, naturally moves more slowly.

In addition to the pagan and idolatrous religions of the "heathen" and their absurd scientific views concerning the sphericity of the earth, there were the teachings of the great pagan philosophers which had to be refuted also if the Christian Church were to become the ruling force of the day. The orthodox Fathers devoted all their time and energy to this task. But in spite of their best efforts, the Pagans laughed quietly at Christian ignorance. The Church was in a quandary. How could she continue to refute the

pagan doctrines unless she understood the theories she was trying to combat?

In self-defence, the Church decided to adopt new tactics. She would establish a School of her own in Alexandria, the city of Schools. This School would serve two purposes: first, it would enable her to introduce Christianity into this hotbed of heresy; second, it would give the Church Fathers an opportunity to study the pagan doctrines, and thus give a greater appearance of authority to their Refutations. As the Reverend Father Stebbing points out, this School

> . . . aimed at using philosophy, especially the speculations of Plato, to serve the cause of the Church, and to answer the objections of pagan philosophers on their own grounds, demonstrating that true philosophy led the way to Christianity and not to Paganism.

Early in the second century, then, a Christian School was established in Alexandria. At first it was a school for children only, located almost at the doors of the Old Museum, from which the majority of Christians, owing to their ignorance of science, art, and philosophy, had hitherto been debarred. Out of this grew the famous Catechitical School. Its first director was Pantænus, a converted Stoic, who was deposed and sent to India as a missionary in the year 191. He was followed by Clement of Alexandria, whose study of Greek and Egyptian philosophy had convinced him that truth could be found even in the heathen systems. But Clement's eclecticism met with no enthusiasm from his superiors, and in the year 203 he was deposed and replaced by his pupil Origen, who was only eighteen years old at the time.

Origen's work for Christianity commenced with a deep and profound study of the Hebrew Scriptures. Dissatisfied with the translations which were then extant, Origen determined to make his own translation. He brought out what is known as the *Hexapala,* or six-fold edition of the Old Testament, in which he set forth, in parallel columns, the various versions of the Scriptures, including his own. In addition to this, he brought out three Greek versions of the Psalms. Some notion of the magnitude of Origen's work (which occupied twenty-eight years of his life) is gained by an examination of some recently discovered manuscripts. One may be found in the Abrosian Library in Milan, and another in the collection of palimpsests discovered in Cairo.

Origen's knowledge of the Jewish Scriptures convinced him that the orthodox Church was making a fatal mistake by denying the

authenticity of certain documents. He openly rebuked the Church for rejecting the Book of Enoch, which contained the history of the early races of mankind and completely destroyed the Jewish chronolgy. He also called attention to the *esoteric* doctrines of Moses which the Church had failed to notice. He discovered that Moses, in addition to the teachings of the Covenant, had communicated some very important secrets to the seventy elders, enjoining them to disclose these facts only to the worthy.

Origen's fearless attitude toward the accepted Scriptures of the Christians, as well as his openly-professed interest in Neoplatonism, aroused the wrath of the Patriarch of Alexandria. Origen was banished from the city in the year 232. But his thirty years of study had convinced him of the truth of Neoplatonism, and in the School which he subsequently founded in Caesarea, Origen openly taught the doctrines that he had learned from Ammonius Saccas.

Ammonius, who later became the teacher of both Clement and Origen, received his early education in the children's school which preceded the Catechitical School. He was born in Alexandria about the middle of the second century. His parents were very poor, and the boy was obliged to add his share to the family earnings by working as a porter on the docks located in the Egyptian, or Rhakotis portion of the city. There he saw ships from far-off lands, heard queer dialects and met many strange people. Perhaps he gained his first acquaintance with the philosophies of the East from some Hindu sailor. The Song of Krishna is always on the lips of the son of Hindustan.

The parents of Ammonius were devout Christians, and Ammonius was sent to the Christian School, where he learned about the Christian Christ. He must have heard that Krishna, too, had been immaculately conceived, was persecuted by a wicked King, and had finally died upon a cross. Why were the stories of the two Christs so similar? Could it be possible that both were legends? If that was the case, there must be other legends of Christs in other lands. The priest told him there was only *one* Christ. All the others were impostors. The priest told him to *believe,* but he wanted to *know.* So he left the Christian School, and started out upon his journey of honest investigation.

When he grew older he attended some of the lectures in the pagan schools and eventually became acquainted with the basic ideas underlying all the great philosophies. He pondered over the profound statements that he heard, and often in the night their

meaning, it is said, was revealed to him in dreams and visions. In the course of time people began to speak of him as *theodidaktos,* the "god-taught." But Ammonius was a modest man, and called himself merely a *Philalethian,* or lover of truth. He started the Neoplatonic School in Alexandria in the year 193 A.D.

The objects which Ammonius Saccas had in view were the same as those of H. P. Blavatsky in founding the Theosophical Society in 1875. The first of these objects was to form the nucleus of a Universal Brotherhood without distinctions of any kind. Ammonius knew that Brotherhood means *unity* on every plane. He saw that without this idea of unity the entire manifested universe would be an expression of chaos. With unity as a basis, it would appear as an expression of law and order.

The second century of the Christian era was marked by *tolerance,* but not by *unity.* The ancient Wisdom-Religion, which is the only true basis of unity, was now forgotten. The Schools of the Mysteries were gradually dying, and with them the knowledge of the Wisdom-Religion. The various Schools of the *Gnosis* were presenting different aspects of the Wisdom-Religion, but their underlying unity was still unperceived, in spite of Valentinus' efforts to disclose it. Ammonius recognized that religious tolerance was not enough. For even tolerance, without a philosophical basis, soon sinks into apathy. He saw that the only way to establish the brotherhood of religions was to show the identical source from which all of them had sprung; and from that point to explain the diversities. He began by postulating the existence of the ancient Wisdom-Religion, and showed how all religions sprang from that, as the branches of a tree from a common trunk.

Using that One Source as a basis of comparison, Ammonius proved the essential identity of all religions by making his students acquainted with all the different systems of thought. In his School the Vedantic, Zoroastrian and Buddhist systems were studied side by side with the philosophies of Greece. The doctrines of Plato and Pythagoras were compared with the philosophies of the ancient East, the teachings of the Jewish Kabala with those of the ancient Egyptians. This comparative study of the religions and philosophies of all nations accomplished the second of Ammonius' objects, and gave to his School the name of *Eclectic.*

The third object that Ammonius had in view was to make the study of philosophy a living power in the lives of his students. In order to accomplish this he consistently used the method of correspondence and analogy, demonstrating to his students that the

myths and legends found in the different systems were but symbolical representations of the experiences through which every soul must pass. Therefore the members of his School were known as *Analogeticists.*

The School of Ammonius Saccas was divided into two sections: exoteric and esoteric. This was merely the continuation of an ancient custom, for all the religious and philosophical schools of the past were divided in the same manner. The Mysteries of every nation consisted of the "lesser" and the "greater." The "lesser" mysteries were given to the public and consisted mainly in ethical teachings. The "greater" mysteries were reserved for the *few.* All of the great Adepts of olden times gave out their *secret* teachings only to those who had pledged themselves to silence. Even the Jews had their *Mercavah,* or outer vehicle, which concealed their highest knowledge. Northern Buddhism has its "greater" and "lesser" vehicle, known as the *Mahayana,* or esoteric, and *Hinayana,* or exoteric School. Pythagoras called his *Gnosis* "the knowledge of things that are", and revealed it only to his pledged disciples. Jesus spoke to the multitudes in parables and kept his secret teachings for the few. Therefore Ammonius, in dividing his own School into two sections, was following the lines of his predecessors.

The Alexandrian Theosophists were divided into three classes: neophytes, initiates and masters. Their Rules were copied from those which had been used in the ancient Mysteries of Orpheus, who, according to Herodotus, had brought them from India. These Rules had come down to the Neoplatonists as their natural inheritance: "What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic Mysteries, and Plato next received a perfect knowledge of them from Orphic and Pythagorean writings." (*Neoplatonism and Alchemy,* Alexander Wilder.)

The Rules of Orpheus have again descended as a natural inheritance to the Theosophists of the present day. For Orpheus is no other than Arjuna, the disciple of Krishna who went around the world teaching the ancient Wisdom-Religion and establishing the Mysteries. Every time the modern Theosophist reads the *Bhagavad-Gita* he is acquainting himself with the ancient Orphic discipline. The system of Orpheus is one of the strictest morality, and the Orphic concept of duty one of the noblest known to mankind. The philosophical ideas of Orpheus are known to every student of *The Secret Doctrine.* In the Orphic system, the divine

Essence is inseparable from whatever *is* in the manifested universe, all forms being concealed from all eternity in it. At determined periods these forms are manifested through the process known as Emanation. All things having proceeded from this divine Essence, all things must of necessity return to it. Innumerable transmigrations or reincarnations and purifications are needed before this final consummation can take place.

The philosophical system of Orpheus was revived in Egypt by Ammonius Saccas. The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and Unknowable. The system was characterized by three distinct features: first, the theory of this Supreme Essence; second, the doctrine of the human soul, called an emanation of the Supreme Essence and therefore considered to be of the same nature; third, Theurgy, the art of using the divine powers of man to rule the blind forces of nature.

The aim and purpose of Ammonius was to reconcile all sects, peoples and nations under one common faith — a belief in one Supreme Eternal Unknown and Unnamed Power which governs the universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which in the beginning was known alike in all countries; to induce men to lay aside their quarrels and strifes and unite in purpose and thought as the children of one common mother; to purify the ancient religions, now corrupted and obscured, from all dross of human element by expounding their philosophical principles. His chief object was to extract from the various religious teachings, as from a many-stringed instrument, one full and harmonious chord which would find response in every truth-loving heart.

Ammonius Saccas, like many other of the great sages, left nothing in writing. The records of his teachings have come down to us through the works of Plotinus, Porphyry and Iamblicus. In relation to the school founded by Ammonius Saccas, Alexander Wilder writes:

> Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favorable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians in Alexandria. The School was removed to Athens, and finally closed by the Emperor Justinian—*The Eclectic Philosophy.*

KARMA AND NIRVANA

DUALITY is the basis of the manifested universe. This, every reflective man recognizes. But what lies behind the primordial "pair of opposites" from which issues the unending series of conflicting and therefore conditioned existences?

The essential distinction between the religious and the modern scientific spirit is simply that religion everywhere and in all times recognizes an ever-enduring unity within and behind all manifestation, and seeks to come into conscious communion with that One Reality. The purely scientific mind admits but ignores the First Cause, and confines itself to manifested nature.

So long as the respective premises are preserved by each there can be no "conflict between religion and science." In practice, however, it is impossible to ignore anything that is, and so, each protagonist is of necessity continually trespassing on the would-be exclusive domain of the other. Thus metaphysical as well as physical nature is the scene of opposing forces. Theosophy and the Theosophist have no quarrel with either science or religion, for Theosophy is the parental source of every cult and school, and the Theosophist is blood brother to both, and more apt to be carried away by his ties of fraternal consanguinity than to hold fast to the ancestral truths from which all descend. Hence, there is as much internecine struggle in the theosophical arena of life as in any sect of religion or any hall of science.

All Theosophists believe in and talk much of Karma, the law of action or manifestation. In this respect they are taking a scientific point of view. But they also believe in and talk much of brotherhood and of unity, and so, are to be recognized as holding to the religious attitude of mind. The duality of nature is as present in them as in any other men, and, like their fellows, they alternate between two points of view, two poles of conduct, no nearer understanding "nature" than the materialist, no closer to "God" than the religionist.

There should be nothing to cavil over in all this, but much to meditate upon. Most men do very little actual thinking, and fewer still ever meditate. Until there is real thinking, the foundation of true meditation is not laid. Until meditation is reached, genuine concentration is an impossibility. Reflection or deliberation is the nexus between thought, meditation, and concentration. Simple contemplation of the contents of any field of perception is about the rarest phenomenon in human consciousness.

So long as we are attached in any way, whether to any subject or object within our plane of perception, it is self-evident that we are unable to contemplate the plane itself. So long as we are attached to any plane of perception or action it is equally self-evident that we cannot enter fully into any other, there to observe impartially. So long as we are unable to compare disinterestedly one world or state with another and others, so long are we prisoners in the "bonds of Karma." Unable to free ourselves from these bonds by our own will and knowledge, it necessarily ensues that when so released by sleep, by death, by "natural causes" or "the act of God," we at once fall victim to the opposite of Karma—Nirvana, or *Laya.*

Much as we may feel ourselves to be creatures of Karma, "victim of circumstances," we are acutely conscious of the fact of our slavery, and at least subconsciously aware that it is within our power to do something about it. In other words, our inner nature prompts us to seek adjustment—that is, the restoration of disturbed equilibrium, whether through bringing the outer into conformity with the inner, or vice versa. That we often fail, that we never permanently succeed, does not alter the fact itself: the struggle perpetually renews itself in nature and in ourselves.

Looked at simply as a fact, anyone can see that the creature side of our being arouses the creative side so long as any maladjustment continues. This seen, why not proceed a step further, and, dismissing both the fact and our perception of its nature, consider within ourselves whether what is represented by the terms creator and creature, cause and effect, do comprise the whole of our being, the entirety of great Nature?

If we do this, we may be able to see in another light altogether from either the physical or the psychic, may find ourselves in another world altogether from the dual universe of body and mind, of subject and object, of all that we have hitherto regarded as real. What is that world of the "unknown man" and of the "unknown God"—that world which transcends both the Creator and the creature?

It is the world of the Perceiver, of Self, of *Self*-consciousness as distinct from any and all subjects or objects, any and all planes of perception of spheres of action. It is the world of Unity which for unknown ages we have been seeking, but seeking ever and always *outside of Self.* We seek unity—in action, in sensation, in thought, but seldom indeed within ourselves. Yet a modicum of reflection, following our contemplations, should show us that the invincible

course of nature provides only for the reproduction of like effects from like causes. Action can only produce more actions, sensation only breed more sensations, one thought leads to more thoughts. Great is the power of action, absorbing is the power of sensation, seductive is the power of thought. But all these are the powers which express the creative side of our nature, as their results embody the creature and the created. They flow from Self, and so long as Self is attached to these Siamese-twin reflections, so long will Self be identified either with the internal images of "the world of the Creator," or with the external shadows of "the world of the creatures"; so long will Self be barred from Nirvana, "the world of the Perceiver pure and simple."

The external world grows ever more full of mysteries to the scientist. The internal world enmeshes with its mysteries the most ardently religious devotee. Between these two worlds wavers and floats the ordinary man. But who has found the world of "the SELF of all that is"? This world, "the beginning, the middle, and the end of all existing things," is the world of Self-knowledge.

When the great Scriptures of the world, any or all of them, are dispassionately regarded they can easily be seen to proceed from the world of the Seer, not of the seen. When the vast Scripture of nature is also so regarded, it will be found to be the expression neither of the seen nor of the unseen, but of the Seer.

"THAT thou art."

THE HERITAGE OF KARMA

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptized with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

—H. P. BLAVATSKY.

CROSS-ROADS OF HISTORY

I

A BROAD view of history reveals that any cycle of social organization is the product of three factors or forces, the changing interrelations of which determine its progressive character. Modern historical writers describe them under the loose headings of Conservative, Reactionary or "Fascist," Liberal, Progressive or Radical, and the Mass, or "Mob." It is easy to see that a government, then, whatever its nominal form, must be the more or less coherent expression of these forces in varying combination, according to the coefficient of strength possessed by each one.

Clearly, in the "stand-patism" of the conservative school of political thinking, the quality of *Sattva* prevails. The honest conservative sees the merit of what has been accomplished by his party. He recognizes, to the greater or lesser exclusion of all else, whatever of truth resides in the principles in which he believes, striving to preserve the *status quo*. The radical, on the other hand, is preoccupied with the shortcomings of the regime in power. He calls for correction, for *action,* and in extreme cases for the complete destruction of existing systems. The dominant temperamental characteristic of the radical is "restlessness"; he is ceaselessly urged on by the quality of *Rajas*. An analysis of radical thought will show its root to be chiefly a destructive rather than a constructive psychology.

Beneath the interplay and struggle between the "Sattvic" and "Rajasic" elements of a society lies the vast substratum of the masses who never initiate movements of any kind, constructive, preservative, or destructive, but who respond to the stimulus of first one, then the other of these forces. This very passivity forms a leaden ballast to the Ship of State, for successful revolution is rarely possible without arousal of the masses. The thinking of this, the largest body of humanity, follows the well-defined pattern set by the leaders of the race, and thus, any fundamental change in national life must come about through the penetration of new or different ideas into the minds of the common people.

To regard objectively European history from 1870 at the close of the Franco-Prussian war to the outbreak of the World War in 1914, is to perceive a period of comparative peace and prosperity. England, "the work-shop of the world," was reaping the benefits

of free trade and basking in the glory of the Victorian Empire; Germany, united by the genius of Bismark, emerged as a world power, and France, although badly beaten in the struggle with Prussia, entered and maintained a successful republican career. The United States experienced an accelerated growth to great industrial and economic power. Here the exploitation of the West, the development of big business and finance in the East, proceeded at an amazing pace following the Civil War, and, as subsequent events have shown, this nation assumed the strongest position of all Western countries. Although it is true that during this period there were occasional conflicts, colonial, internecine, and national, few observers felt at any time the danger of a major war between great nations; the countries of Europe were far too enthusiastically engaged in the great commercial expansion made possible by the industrial revolution. These elements combined to produce what might be called an era of "good feeling" typified by the conceit and complacency of the latter days of the Victorian Age.

Actually, what was taking place was a progressive exploitation of economic circumstances: The United States gorged on the natural wealth of a vast and rich continent; Europe completed the transition from an agrarian to an industrial and commercial economy, the latter growing out of the development of serial manufacture and immense improvements in transportation facilities. Hunger for raw materials and markets for finished goods led to economic rivalry between nations which, stirring submerged residues of mutual distrust, hatred and jealousy from past political and religious conflicts, caused a greedy and articulate nationalism to arise. Meanwhile, the removal of farmers and peasants from the land to labor in factories which were springing up on every hand, brought into being a growing class of industrial workers who, lacking the stabilizing influence of individual ownership, found a community of interest in the conflict with selfish and powerful employers. The spearhead of the radical movement was forged from the doctrines of Karl Marx. Seeing the obvious injustices of the social order, he sought a solution by attempting to inoculate the materialism of the 19th Century evolutionists with Hegelian ideas and ideals. Polar to the destructive though humanitarian impulses of reformers like Marx was the extreme reaction of the majority of the ruling class. Entrenched in wealth, and in hereditary authority, both actual and psychological, they saw in radical ideas only a menace to what was good in the established order, determining that the latter should be maintained—by armed force,

if necessary. Between these extreme positions of political and economic philosophy there extended, as today, the thousand and one degrees which calibrate the whole scale of social theory and practice.

The Great War acted as a major catalyst, bringing a host of ugly precipitations. The liberal thinkers of the late nineteenth and twentieth centuries were for the most part amazed by this mighty moral eruption. Reformers with literary inclinations could no longer spin theories; there was now the cold choice between Communism, Fascism, and a Democracy which was crumbling on every hand. Today our own democratic society shows many signs of disintegration.

This is a time of "taking sides." We in America once thought our form of government to be perfection itself; this, at least, was the popular conception on the part of the large majority of common citizens. And permanent changes in, or stable forms of, government, are always the result of popular conception, whether in terms of submission to recognized authority, as with a monarchy or dictatorship, or in the idea of self-rule under democratic forms. Today there is a widespread and increasing fear of the breakdown of democracy. Leaders in the arena of practical politics offer three alternatives: First, an attempt to patch up and continue the present governmental machinery, making such changes as are demanded by circumstance and expediency; second, establishment of the corporate state, after the pattern of German and Italy; and third, the adoption of some form of socialism. The trouble of the man who is sincerely possessed of democratic ideals, who feels in his heart a response to what James Truslow Adams has vaguely described as "the American Dream," is that he knows of no clearly defined *program* other than what has been tried already. He has innate distrust of the alternate avenues of action, with the result that at present, he may be aptly described as being "on the fence."

There are few more respected commentators on world affairs than Walter Lippmann. Besides being an experienced and sober observer, he seems to be acutely aware of the psychological processes of political thinking, including his own, and is frank to confess his critical uncertainties while providing thoughtful analysis of current doctrines. In his writings, therefore, we may find what is perhaps the best enlightened expression of modern political philosophy, or the lack of it. *The Atlantic* for September printed a paper in which Mr. Lippmann proposes "a comprehensive and unified inquiry into the premises of our political thinking." This

article, "Design for a Book," opens by giving the point of view of the writer twenty-five years ago. He says:

> . . . I assumed without question that in a regime of personal liberty each nation could by the increasing exercise of popular sovereignty create for itself gradually a spaciously planned and intelligently directed social order. So confident was I that this was the scheme of the future that I hurried on to write . . . that we had come to the end of the era of drift and were entering the era of our mastery of the social order.

Then came the World War. It found Mr. Lippmann without "the faintest premonition that the long peace which had lasted since Waterloo was soon to come to an end." Needless to say, the war found many other intellectuals in much the same mental case. The important recognition, with respect to Mr. Lippman, is that *he* has as yet embraced no panacea, supports no social or political nostrum, but with a keen diagnostic sense proceeds to evaluate existing theories, abstract as well as applied. First he gives us his own position:

> For more than twenty years I have found myself writing about critical events with no better guide to their meaning than the hastily improvised generalizations of a rather bewildered man. Many a time I have wanted to stop talking and find out what I really believed. For I should have liked to achieve again the untroubled certainty and the assured consistency which are vouchsafed to those who can whole-heartedly commit themselves to some one of the many schools of doctrine. But I was not able to find in any of them a working philosophy in which I could confidently come to rest.

We may pause here for a little introspective analysis on our own account. Every question, like the one Mr. Lippmann is discussing, is a complex of factors which in their play and stress, one upon the other, constitutes the unified thought entity which we call a "problem." In its contemplation we enter into a state of meditation, more or less concentrated, which Patanjali calls "Argumentation." This consists in marshalling as separate values the factors involved and weighing them in the light of an ideal solution. Now it is obvious that this is the crux of the process: for any ideal idea or plan will be based upon and grow out of the preconceived idea of that which it is designed to serve. If there is confusion here—if, to take the problem Mr. Lippmann poses, the concept of what a body of humanity requiring government actually is, is not clear, or erroneously held—the ideal plan will contain in fuller

development of error each fault of this basic conception of a race as the *Self* to be benefitted.

Every man who has ever entertained a political theory, his own or someone's else, is *forced,* by the very nature of his intellectual processes, to enter the argumentative stage of meditation. He gives values to the factors involved according to *his* idea of what human beings are, their possible destinies and potentialities. Inevitably, he comes upon contradictions; and these will be apparent to him in the same measure as he has impartially observed the phenomena of human history. This is the *ratiocinative* limitation placed upon his conclusions. There is, however, a further internal modification of the process, growing out of the feeling nature. The thinking of all ordinary men is colored by their desires; thus, there is always the temptation to disregard factors which obviously militate *against* a preconceived theory or plan. By one in whom intellectual honesty is strong—as with Mr. Lippmann—such temptations are deliberately repressed in the interest of ultimate truth; but when the impulse to act on the basis of a partial or logically incomplete plan is fortified by sincere humanitarianism, few men are able to subject their theories to the measured examination of dispassionate criticism. Another contributing cause which leads to premature or false conclusions is the egotistical yearning for the limelight, for power and a personal following, or for all three. Thus there are many "reformers" whose doctrines have behind them not even a sincere desire to help.

To see more clearly how errors may arise in a theory of social reform, it will be helpful to formulate the pattern of argument present in every proposed or applied system, in terms of an all-inclusive syllogism. Thus, the minor premise will run something like this: Humanity is subject to a number of afflictions which bring a common suffering to man collectively, and individually in varying degree; and which, up to the present, have found no permanent cure in proposed panaceas. This is an objective definition of the present state of mankind which, broadly speaking, cannot be questioned. A diagnosis, if but a general description of universally observed facts, requires no proof: it is self-evident. The major premise of the syllogism might be as follows: I (the social reformer) have made a study of observation and experience of the natural laws which govern human life and evolution; I have consulted the testimony of history, of biology, of all the sciences which have contributed to our knowledge of the human being and human society; and, from a coordinated consideration of all these facts

I have constructed a social theory which is the natural pattern for orderly and progressive human evolution. This plan takes into account the nature of man, his objectives, the differences among men and their respective merits, capacities and failings, and therefore offers the needed constructive and corrective measures which are to be introducd by means which I describe.

The conclusion is inescapable: If this plan be applied by humanity the troubles of the world will cease. Given the validity of the major and minor premises, this conclusion is as true as any mathematical axiom. It must be realized, of course, that in practice all three terms of syllogism are modified by numberless qualifications, according to the proponent's convictions, confidence or doubts; nevertheless, the classic form remains the same. If we would get at the truth of the matter, our concern should be neither with the minor premise—which is generally true—concerned, as it is, with conditions as they may be everywhere observed—nor with the conclusion, which is a mere total struck. Obviously, the elements of the major premise are what require close examination. This statement perforce must deal with the ultimate nature of things, and with the principles and laws involved. We shall find that whatever the proposition presented, it will be based on the perceptions had, the testimony gained,and the inferences drawn therefrom, however correctly, by the investigator. And we shall see that ultimately, the whole structure of his philosophy is erected upon his *Idea of Self,* his belief as to the essential nature of Man. Ramifying from this central conception through every phase of human experience will extend the branches of his thought in ever-widening arcs. Thus it is evident that a philosophy, political or otherwise, which starts with a basic misconception, produces antinomies wherever applied. These are the lacunae which appear in the practical working of every system of government, and which, in times of stress, become its points of weakness and sources of disaster. The thoughtful critic, though unaware of the basic cause of these difficulties, cannot fail to perceive them, and the more thoughtful he is the more wary he becomes of "fixed" ideas or conclusions. Such, perhaps, is the position of Walter Lippmann.

The faults and failure of existing systems of government need no elucidation. Not so evident are the limitations of theories yet to be tried. He maintains a cool balance while considering and comparing the present regime with suggested programs. One fact stands out in his conclusions:

. . . those who seeek to improve the lot of mankind believe they must undo the work of their predecessors.

Everywhere the movements which bid for men's allegiance are hostile to the movements in which men struggled to be free. The programmes of reform are everywhere at odds with the liberal tradition. Men are asked to choose between security and liberty. To improve their fortunes they are told that they must renounce their rights. To escape from want they must enter a prison.

To regularize their work they must be regimented. To obtain greater equality they must have less freedom. To make more secure the national solidarity they must oppress the dissenters. To enhance their dignity they must lick the boots of tyrants. To realize the promise of science they must destroy free inquiry. To promote truth they must not allow it to be examined.

These choices are intolerable. Yet these are the choices offered by the influential doctrinaires of the contemporary world. Thus those who would be loyal to the achievements of the past are in general disposed to be fatalistically complacent about the present, and those who have plans for the future are prepared to disown the heroic past. It is a vicious dilemma.

The True Revolution

When man will begin to realise that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity which stirs up the States and rich individuals to bury enormous capital in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

—H. P. Blavatsky.

"LIVING" THEOSOPHY

WHAT does Theosophy mean to a beginner? What will it mean in the every-day affairs of his life, his duty, his relations with fellow men?

The answer to these questions depends, of course, upon the beginner's pursuit of sincere study and practical application of the Truths. If the books are merely read, and the talks merely "heard," nothing much can happen, except that he may become saturated, and the teachings of Theosophy mean no more to him than a cant in a foreign language.

After a heavy down-pour of rain, the ground becomes quickly soaked, and the water runs off, carrying with it the most fertile soil. Likewise, if it rains just enough to settle the dust, we can not expect much of a garden. But if the ground is well prepared to accept the moisture, there will be a rich harvest. The ground-work of the student's life can be prepared only by the application of the Truths studied, and by extending a helping hand to the world in need. Then, by intensive study and sincere application of principles, he becomes a channel through which knowledge can flow, effecting a change in the lives of those about him. He begins to cause his own rebirth: from an animal man of selfish desires and passions, into a human man in process of developing his inner faculties, and acquiring a knowledge of the working of the Universe; into a Divine man, understanding his place in the Universe in relation to all about him.

All this, however, does not take place so easily as it is stated, nor does it happen "over-night." Theosophy is a system of living, and forms a study of how to accomplish this in a scientific manner, working toward a specific point or aim. Usually there takes place first in the life of a beginner, a good healthy discontent with himself. He will, through the application of principles and self-analysis, become aware of the sham and hypocrisy in the world about him, and of the selfish intention of all the established standards, customs and conventions. He will find how haphazardly he has permitted his thoughts and actions to govern his life, and how very misshapen his life has become as a result. It will become apparent that an about-face in the stream of life is necessary, that a definite stand must be made against the currents of habit he has formed. Selfishness and laziness stand as the captions of all his faults, with the endless ramifications that these terms imply.

The ease with which one will accomplish victory over these obstacles will depend upon the faith he has in the principles he studies, and in the power of his own inner self to surmount physical or mental barriers and attachments. He must realize that he contains within himself all the strength and knowledge necessary to pay all debts incurred, atone for all injustices done and good deeds undone, to right all wrongs, and that all this should be done as rapidly as these things can be heaped upon him, as rapidly as he can discharge them to be ready for a fresh load. If we are going to be Theosophists, we had best get ready to go to work. If we *are* Theosophists, we had best get to work.

The crying need of all the world is evidence of how much we have to do. Are we loitering, permitting someone else to pull the load as we ride along? Are examples needed of what and how to do?

We need only look to H. P. Blavatsky and W. Q. Judge. Robert Crosbie kept their message alive and pure so that we could look not to his work, but THEIRS, albeit the example he set would be enough for most of us. Seeing their great accomplishments, their great gifts and efforts, and the great injustices imposed upon them by the world and their own fellows, how can a *Theosophist* sit idle? The most he can do will be little enough. Yet however small the self-sacrifice, it will be a gift to mankind and recognized by THEM. He is an important link in the chain to THEM. He can be as useful as he is willing to be. Only ourselves can hinder; the opportunity is unlimited.

The Middle Path

He that in his studies wholly applies himself to labour and exercise, and neglects meditation, loses his time: and he that only applies himself to meditation, and neglects labour and exercise, only wanders and loses himself. The first can never know any thing exactly; his lights will be always intermixed with doubts and obscurities: and the last will only pursue shadows; his knowledge will never be certain, it will never be solid. Labour, but slight not meditation; meditate, but slight not labour. —CONFUCIUS.

YOUTH-COMPANIONS' FORUM

LEADING *physicians sometimes admit that in spite of the advance of science during recent times, and the thousands of medical students engaged in research, as a people we are as far from anything like real health as ever. What is fundamentally the trouble?*

Although thousands of capable medical men have been painstakingly and earnestly laboring through research for the goal of better health, and have evolved many effective cures and preventives for human disease, the possibility of perfect health seems as remote as ever. This is not a rash mis-statement, nor a single opinion, but a conclusion reached by some of our most respected authorities, such as Alexis Carrel, who has said that while a person today runs less risk of being exterminated by common diseases such as smallpox than he would have fifty years ago, he is nevertheless exposed to an increase in other types of diseases, such as mental disorders and glandular ailments. Science and medicine have been so busily engaged in dealing with man from a materialistic basis that they have completely overlooked the possibility that they may be attempting to remedy effects without any investigation as to causes. Psychology enters somewhat into the world of cause but has not advanced far enough to realize that man is not an animal but a self-conscious being, one who affects his body with every thought and feeling. True health, then, can be gained only from within outward, with care of the physical form necessary but incidental to a true state of mental health. Therefore, while medicine succeeds in producing what seem to be tangible and noticeable improvements through physical remedies alone, it ofen succeeds only in curbing forces outwardly, which inevitably spring up elsewhere, to scientific dismay and consternation.

It is only when science and medicine depart from a materialistic basis long enough to see that a grand concept of the universe with a true explanation of life is necessary, that they will be able to work from a true basis. Then healing will be based on knowledge of man's real nature and his relation to the world around him. It is only when such a basis is universally reached by mankind that such a thing as real and complete health will be possible.

Why are Theosophists so against vaccination? Almost everyone except fanatics admits that it has wiped out diptheria, smallpox, and other diseases. Doctors say that it is a duty to the community to be vaccinated. Should we not have some faith in the medical profession?

Let us consider the question from three points of view: (a) the attitude of theosophists toward vaccination; (b) has it wiped out the diseases named? and (c) to what extent should we act in faith and obedience to our doctors?

Anyone who knows more of the true inner nature of man than the average doctor is revolted by the unnatural and unclean method of treatment that includes vaccination and the various inoculations known as serum therapy. To prevent an ailment that may never be contracted, and for which there are no symptoms, a healthy bloodstream is infected with matter and bacteria from an animal bloodstream in the hope of producing "immunity." To what an inverted and materialistic way of thinking have the modern medicos sunk! A study of the inner planes of man's nature shows that disease is the result of impure mental and moral living, as well as physical wrongdoing. To close the door to impurities on their *natural* way out is to stop up the "sewers" of nature. Sooner or later they will burst forth, possibly in much more violent form. Disease is the safety valve which restores health to man's principles when by improper thinking, hence living, he has destroyed his inner harmony. Does this mean we should have no doctors and allow the sick to suffer unattended? No; it means simply to wait for the natural development, crisis and decline of an illness, giving all possible aid to the sick one in throwing off his accumulated impurities with the least pain and discomfort, so that he may arise strong and free of just so much internal trouble. And if in this life the opportunity is his to pay off some old debt—by death, if need be, then this account with nature will be settled when he comes again for a new birth. There are those who prefer death to an artificial prolongation of life—physical life for its own sake.

Vaccination is merely the replanting of disease. In order to prevent a certain known ailment, animal serums are injected into the body. These foreign elements may form combinations in the human bloodstream producing unexpected and unseen reactions, and years later the unfortunate human "guinea-pig" is victim of some new malignant disease the cause of which is "unknown." Theosophists note the sinister connection between the increase and apparently spontaneous eruption of diseases such as cancer, sleeping sickness,

infantile paralysis, and others, and the recent widespread use of animal vaccines. Theosophical objections to such treatment are based upon knowledge which points to the double menace of vaccination; first, its purpose is to eradicate diseases which should be allowed to exhaust themselves according to Nature's laws; second, the effect is detrimental in the extreme, whether showing forth in some strange and virulent disease or remaining hidden to ramify on inner planes.

The questioner contends that by such immunization, smallpox, diptheria, and other diseases have been "wiped out." Where facts are concerned there is no need to be fanatical, though in this case the facts support the "fanactics" rather than "everyone." We mention a few examples and for further study refer the reader to the pamphlet, *The Laws of Healing,* published by Theosophy Company. In Germany, one of the first countries to enforce vaccination (Bavaria, in 1807, Wurtemburg, Hesse and other German states ,in 1818) there occurred an epidemic of smallpox in 1871. Prussia lost 69,839 persons and at Liegnitz 224 vaccinated persons contracted the disease before one unvaccinated one. Between 1888 and 1908 Japan lost 48,000—all of whom had been vaccinated.

Finally, how can we have faith in a composite group such as the medical profession while the doctors themselves have differing theories which change frequently and are often mutually contradictory. Let us put our faith rather where our understanding gives us convictions. What H. P. Blavatsky wrote of the medical world in 1877 is as shamefully true today:

> "Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine."

It is often observed by radical friends that before Theosophy can be taught to the masses it is necessary to heal the sick and feed the hungry, who are too preoccupied with their physical needs to pay attention to anything else. What about this?

Our radical friends very often are guilty of speaking with conviction and an assumed knowledge on things which they know nothing about. Having superficially examined the teachings of Theosophy, they feel that they know all about its doctrines and are competent to pass judgment. Yet so unaware are they of even the simplest ideas of Theosophy that they see no relation between ignorance of Spiritual Truth and sickness and hunger.

Theosophy is a complete system of knowledge. In its teaching is to be found the true history of man, from his descent into the physical world, some 18,000,000 years ago to the present day. It explains the purpose of life and Man's mission in the world. To hold that it is first necessary to heal the sick and feed the hungry, before the truth about life is generally understood and practiced, is as illogical and impossible as the construction of a building without plan or purpose. The majority of people are absorbed and preoccupied with their physical needs, not because it is the prime concern of life, but because they know no better. They have been taught to look at life as a matter of a few score years and then—extinction! Therefore every effort is made to prolong and make enjoyable existence here on earth. If mankind is to wait for the teaching of Truth until hunger and sickness disappear from the world, then Truth will never be known. For to imagine that the ills of mankind can be eliminated before the causes which brought them about are eradicated is a hope that cannot be realized.

Theosophy, the knowledge of the laws which govern man and nature, endeavors to awake in humanity at large a vision of the true relationship among beings of every grade by drawing the developing intelligence of the race to a study of *causes*. From its universal outlook this philosophy views panoramically the past and the present and points to the ultimate goal of all human experience—the realization of universal Brotherhood. It shows, by pointing to the known history of nations and races, that inequality, misery, hunger and sickness are due to the neglect and heedless disregard of Life's fundamental law—Interdependence. It teaches that the great heresy of separateness predominant in the western world is the cause of the sufferings of humanity and the result of the ignorance of the masses regarding the meaning of life.

So long as people persist in living for themselves alone, without thought of the well-being of their fellow-men, so long will the evils which haunt man continue. Reforms which are instituted with a view to eliminating these effects without regard to true progress, must be only temporary and unavailing. Like the Hydra, the monster of the ancient world, the same evils will reappear under other forms. What is necessary for the people to know, then, is the truth about man's real nature as a Spiritual being. When the universal dissemination of this knowledge is accomplished and humanity commences to apply *principles* to the problems of life, then, and not till then, will sickness and hunger be forever banished.

Why is it claimed that the cause of all sickness lies on the moral plane? A man may have little or no sense of right and wrong, and still be very healthy. There doesn't seem to be any connection.

(*a*) In a world in which the chief concern is with wealth, position and power the average man seldom pauses long enough to give thought to the "why and wherefore" of his circumstances. His philosophy, if any, is "get what you can while the getting is good." He is blind, therefore, to the fact that the higher parts of his nature are suffering from lack of nourishment. As a flower suffers from lack of water so does the spiritual man suffer from lack of recognition and understanding. His thoughts and acts rarely receive consideration from the moral point of view, and his resulting conception of life is limited to physical existence. He doesn't realize that there is a universal law of harmony which unerringly restores all disturbance to equilibrium, which is alone responsible for all the fortune and misfortune, the happiness and sorrow of each one. Applied to man's moral life, this Law, called Karma in Theosophy, is the law of ethical causation, of justice, reward and punishment — the exact reaction of the moral value of every thought and act. No act can be performed without a thought at its root, either at the time of performance or as leading to it.

If "as a person thinketh, so he becomes," it is apparent that one who has lived many lifetimes of selfishness and greed gradually causes his moral nature to atrophy, to become inactive. Such tendencies are lodged in that part of man called *Manas*—the Mind, and there remain as subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out. To each embodiment man brings several kinds of Karma, all combining to form the basis of his lifetime ahead. His physical Karma may be excellent, but his mental and moral Karma, due to debasements of the past, just the opposite. Hence his *moral* perceptions, his knowledge of right and wrong, cannot be clear. But he has every chance to correct himself. The ancient truths say that Man alone is the maker and fashioner of his destiny, the only one who can set in motion the causes of his future happiness and misery, of health, physical, mental or moral.

(*b*) There are three fields of Karmic operation and in each one a different class of Karma may be operating. So, we can see that an ego inhabiting a diseased body may have a fine mind, and in like manner a healthy body may be accompanied by a distorted moral nature. It may take lives for such inner discord to reach the physical plane. On this subject Mr. Judge wrote:

> "As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Products of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone."

We fail to connect physical disease with moral causes because of the complex relationship of Karmic cycles existing in our own nature. Thus, a man of defective moral nature may be storing up for himself a painful future in lives to come—effects which at present can find no field of precipitation:

> "In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action."

If a man has an increment of good physical Karma to work out, his health will continue to be good until such Karma is exhausted; this done, there then may or may not exist the proper conditions for the "seeds" mentioned in the above quotation to "sprout" in the form of sickness. It is suggested that the questioner study Mr. Judge's *Aphorisms on Karma,* as this question involves innumerable modifying factors to be considered. This is illustrated by Aphorism 17:

> "The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life."

As to the ultimate cause of sickness being moral, we have only to look at the animal kingdom for proof that this is so. Animals have no moral nature, and when left alone by human beings they are never sick. In itself health is but a condition of harmony on the physical plane. Matter, left to itself, exists in a state of complete harmony. The same is true of Spirit. Hence purely spiritual beings can no more suffer disharmony than their opposites. These two phases of the One Life are illustrated by H. B. Blavatsky in the centripetal and centrifugal forces in nature. With the incarnation of Man the third factor, Mind, brings them into effective interrelation, producing the vortex we call the moral nature. It is the region and principle of *Choice.*

"SHEATHS OF THE SOUL"

AS the gamut of human experience widens with the progress of the cycle to include a more objective perception of the psychological phenomena which one day will become the tangible environment of every man, it is needful for the student to beware of "over-simplification" in his application of the basic concepts of theosophical philosophy. We will find, studying the teachings from this point of view, that many of the statements given in explanation of some strange happening are suggestive rather than definitive, designed to provoke reflection on a variety of possibilities instead of offering a hard and fast rule. Thus, when we read in the newspapers reports of persons who are thought to have "remembered" the experiences of a past life, it is well to consider that the human being is comprised of numerous principles or sheaths, each containing the memory of the experiences in which it has participated. Ignorant as most men are of the diverse forms of Memory, and of the occult rationale of its process, there is a tendency to regard reincarnation as the only possible explanation for the recollection of scenes, persons and objects by one who has never encountered them in the flesh. Some statements of H.P.B. are pertinent in this respect:

> This recognition of men, countries, and things that we have never seen, is attributed by them (believers in reincarnation) to flashes of soul-memory of anterior experiences. But the men of old, in common with mediæval philosophers, firmly held to a contrary opinion.
>
> They affirmed that though this psychological phenomenon was one of the greatest arguments in favor of immortality and the soul's preëxistence, yet the latter being endowed with an individual memory apart from that of our physical brain, it is no proof of reincarnation. . . . In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though latent under the pressure of matter. They may be awakened at any moment, and then, during such flashes of man's inner memory, there is an instantaneous interchange of energies betweeen the visible and the invisible universes. . . . And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes, may well assert that still has he seen and knows

them, for the acquaintance was formed while travelling in "spirit." — (*Isis Unveiled* I, 179-180.)

The implications of the foregoing are great and of arresting moment, for the attractions of the inner man are determined by the compelling force of the ideals and choices of the waking man. Thus, as the sensitive may be astrally drawn in sleep to degrading scenes of neocromancy and vice by reason of ignoble choices and passivity, so the spiritually quickened may be attracted to scenes and events charged with significance to all humanity; and the extent to which the waking man has identified himself in thought and ideal with the events in question, is the measure of the reality of his presence in their midst during the silent hours of sleep. To be a witness is, in an occult sense, to be a participant; for an individual's influence for good or evil is an integral part of, and inseparable from the events or places to which he is karmically drawn because of undreamed affinities. Thus the nocturnal juorneyings of man may represent the unrealized fragments of a noble Odyssey. Whether, however, the scroll of the Akasa be unrolled or not to the startled perceptions of the waking man, he yet may determine its ultimate bearing and character by consulting an ever-present, unerring guide, — Him who is "the ego seated in the hearts of all beings."

Perception and Reality

If once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence, *per se,* then this illusion that formless cause cannot be *causative of forms* will soon vanish. To think of Space in relation to any limited area, being oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy. —H. P. Blavatsky.

SLEEP, DREAMS, DEATH

ESOTERIC philosophy reduces the vast array of subjects and objects constituting the universe to One homogeneous Substance-Principle. In order to give the student a clearer idea of the nature of the One Source, various more or less familiar terms have been employed in Theosophy, and among such appositive words none is more expressive of the all-pervasive character of the One Substance-Principle than the term "Life." Only in the light of the basic concept that "all is Life" is it possible to erect a sound and eternally balanced superstructure of knowledge.

Life, as the One Homogeneous Unity is the source, the Sustainer and the Eternal Cause of all its differentiated and manifested aspects. Manifested Nature exhibits Life under three major aspects: That aspect—truly no "aspect" at all—which is the Immutable Spirit; that aspect which is perpetually changing, or Matter; and that which represents at any time the resultant of the interaction between the Immutable and the ever-changing — Soul. Nature as a whole, as well as its countless constituent units, is therefore triune, although the proportions in which these three aspects exhibit themselves may vary tremendously. Theosophy holds that the difference between Spirit and Matter is one of degree, not of essence, the word Soul with a qualifying term before it indicating and defining the degree. Thus the term, Spiritual Soul, or *Buddhi,* indicates the ascendency of Spirit, or the Immutable Essence of Life, over matter, the transient and ever-changing. When *Manas,* the thinking principle, is indissolubly united to *Buddhi,* then man attains to spiritual self-consciousness—the successful consummation of the struggle. The term Human Soul, or *Manas,* indicates that state where the struggle between the Self of Spirit and the self of matter is still raging, with no definite conquest one way or the other. This is the state of the great majority of Humanity. The term Animal Soul, or *Kama,* indicates that the changing and separative aspect of life has eclipsed the Spirit. In the last case, the thread which unites the Being to its Parent Essence is so attenuated that there is no direct consciousness of any connection, and the man dominated by this principle functions on a purely separative and impulsive basis. This is the state of the animal kingdom and of those humans in whom the animal has gained the ascendency.

The "Matter" here referred to as the ever-changing aspect of Life is not Primordial Matter, which is co-eternal with Spirit. In answer to a question whether the human thinking Soul or Ego could be called matter, H.P.B. replied:

> Not matter, but *substance* assuredly; nor would the word "matter," if prefixed with the adjective, *primordial,* be a word to avoid. That matter, we say, is co-eternal with Spirit, and is not our visible, tangible, and divisible matter, but its extreme sublimation. (*Key,* p. 106.)
>
> And how do you know whether that which we refer to as ABSOLUTE CONSCIOUSNESS or Deity forever invisible and unknowable, be not that which, though it eludes forever our human *finite* conception, is still universal Spirit-matter or matter-Spirit *in its absolute infinitude?* (*Key,* p. 100.)

We have called the Soul aspect of life the resultant of the interaction of Spirit and matter. It might be more correctly defined as the extent to which Spirit has succeeded in impressing and overcoming matter. The power to act, whether in the form of ideation or in more concrete and material expressions, is the sole attribute of Spirit. This is Will—the force of Spirit in action. Will links together the three major aspects of Life—Spirit, Soul and Matter—into one coherent Whole. Will is *consubstantial* on all planes.

The immutable aspect of Life-Spirit neither sleeps, dreams nor dies. It is the changeless background against which all change is noted, whether change of consciousness or of form. We may regard the phenomena of sleep, dreams and death from either the position of Spirit, or Consciousness, or from the position of matter and form. Sleep, from the point of view of the body, is due to too much Life, or *Prana,* rather than to an exhaustion of vital energy. *Prana* is that aspect of LIFE which sustains and animates bodily forms. We live in an ocean of such life, and from the viewpoint of our material vehicles both sleep and death are caused by the inability of these vehicles to resist the streams of Prana beating against them incessantly.

From the psychic or Soul point of view, sleep and death may be considered under a similar exegesis. Sleep, dreams and death apply to those aspects of soul where the Spirit has not gained control. The Spiritual Soul or *Buddhi* in close union with *Manas,* the mind-principle, which H.P.B. calls the Spiritual *divine* EGO, neither sleeps, dreams nor dies. It is Self-Conscious, Immortal, and of the essence of Reality. The changes of state known as sleep, dreams and death apply to the Human Soul and the personal ego.

Dreams at any time and on any plane are due to ignorance and illusion. Sages do not dream. They have the wisdom to translate at once all their experiences into spiritual values—a process which it takes the average man about 1500 years to accomplish in Devachan. Since adepts can assimilate their experience as they go along, they need no Devachanic state of rest and meditation. When one thinks that his salvation or damnation is in the hands of any outside agency — God, Savior, priest or church — he dreams; when one thinks it possible to circumvent the inexorable course of Karma, he dreams; when one imagines that he can gain an advantage to himself at the expense of any of his fellows or any other Being, he dreams. In short, all dream who do not or will not acknowledge the unity and interdependence of all Beings and who consequently pursue selfish and separative courses of action. Such dreaming at last brings on such painful and difficult reactions that the Soul is overwhelmed and must withdraw to its own place in order to regain orientation. This occurs every night in that state of consciousness known as deep sleep, unless the man is so weighted down by *Karma* or desire that his-day-time dreaming continues—though in a different form. The momentum of his day-time thinking binds him during sleep to animalistic spheres of consciousness.

When man "dreams" in what we know as the waking state, he is capable of correcting his illusions and false ideas—a process which is aided by the sharp reactions of Karma. During sleep, the will and mind being occupied outside the brain, the man has no control over the course taken by his dreams and is, in fact, their victim for the time being. The scenes, the entities, and the actions seen and felt in dreams are most real to the dreamer and he finds himself helpless to change things. His only salvation is to pass as quickly as possible out of this lower plane of dreams and into that deeper state where the real Ego is now free to live his life as a veritable god. The Higher Divine Ego now seeks to adjust the lower personal self—this adjustment being made through the channels of a different character of dreams, having their source in the Spiritual Ego. Even when the sleeper remembers no such dreams, he is still under the protection of his Higher and true Ego, which is attested by that feeling of inner-well-being and courage which is so often felt on awakening.

ON THE LOOKOUT

Science Looks Inward

Hardly regarded as a respectable science a few years ago, Psychology, the backward child of western thought, is today assuming a position of greater and greater importance on the stage of orthodox inquiry. Evidences of this are on every hand. Thoughtful materialists are beginning to see the futility of further research on the basis of mechanistic premises and are turning their attention to the phenomena of the subjective world. A useful summary of this trend is given in an article by John J. O'Neil, published in the New York *Herald-Tribune* of October 4, from which the following quotations are abstracted:

> The origin of human personality is one of the still unsolved mysteries with which scientists are much engrossed. The task of studying human personality is the most difficult one in the whole field of science. In almost all other fields of investigation the scientists works with things that are external to himself, but when he investigates the field of consciousness he faces the involved situation of using the mind to investigate itself. It suggests an intellectual parallel to pulling one's self up by his own bootstraps. . . .

Avenues of Approach

> The physiological approach has revealed much concerning the mechanisms by which the processes of life are maintained, but almost nothing concerning the operator of these mechanisms. The early psychological approach succeeded in amassing a wealth of observations that refused to coalesce into any coherent system. The later psychological approaches have been more productive of useful data.
>
> There are two principal avenues by which the modern approach is being made. One is the experimental approach, which is building up a biology or physiology of the mind and which will eventually describe the mechanisms of the mental processes in the same manner in which the physiologist describes the mechanisms of the body and their manner of functioning. The other avenue of approach seeks the knowledge of the complete entity that lives in or operates these mental mechanisms which in turn use the bodily mechanisms for their means of expression.

"BEHAVIORISM"

The extreme example of the psychology growing out of the experimental approach is the Behaviorist school of John B. Watson. Behaviorism interprets all human action in terms of stimulus and response, a purely mechanistic theory. Such terms as consciousness, sensation, perception and will have no significance. It formulates human thought as being nothing more than the "conditioned reflexes" of Pavlov's dogs and will not admit that any human reactions cannot be so explained.

"PSYCHO-ANALYSIS"

Freud and Jung, leaders of the schools of psycho-analysts, have sought to understand the mystery of mind by regarding it as a material efflorescence.

> Freud traced the human personality to the attributes of the physical body integrated in what he called the "id," which by its reactions with the external world produced the "ego," both of which were dominated by a "super-ego" through which the instincts operated. . . .

The sex instinct, operating from birth and being closely related to the attributes of the physical body, became the primary factor in the Freudian system. The conflict between restraints of various kinds and the "drives" of instinct produces "complexes" which, relegated to the "unconscious" re-emerge as "repressions" causing psychoneuroses. Jung differs from Freud in that he places no greater emphasis on sex than on other instinctual drives, holding that these forces may be sublimated and used for the work of human creation. Abstract thought, art, a scientific achievement, are the result of such a process, he believes.

JUNG VERSUS FREUD

> Dr. Jung saw in the human personality some factor that came into man at an advanced stage in his evolution and which differentiated him from all other living forms. This something was a product of the natural evolutionary process and provided him with a kind of an intellectual set of wings by which he could manifest activities not available to species that had not progressed to such a high state of development.

It is remarkable how a man can be so utterly right and wrong in the same breath. Perhaps an explanation lies in the fact that much of the documentation of Jung's books is taken from the sacred

literature of the East. The most occultly mysterious and deeply significant statements of the Vedas are dragged in the mire of animalism on which the psychologies of both Jung and Freud are based.

Jung on "Personality"

> It is impossible to separate one's personality from one's body, Dr. Jung holds, and when the physical body is ignored for the purpose of studying the mind as a separate unity the separation is purely artificial.

The granting to man of a "presence" which differentiates him from the other kingdoms of nature is a logical necessity to the psychologist who is at all observant. But not until it is recognized that this presence is neither the product of, nor dependent upon, animal evolution, will there be a Western science of true psychology. In the foregoing review, while not strictly chronological, it is easy to see the steps forced by accumulating data. Behaviorism would grant to man no more than the intelligence of the mineral kingdom, the purely mechanical response to outside stimuli, expressible in equations similar to chemical formulae. Freud recognizes the presence of instinctive or *Kamic* intelligence—the animal degree—seeing in human relations the interplay of this with outward circumstances. Jung takes another step, introducing the intellect and its formative faculties. But to regard these steps as a natural progression ultimately to lead to Truth is to make a great mistake. The only merit in any of the forms of modern psychology lies in the fact that they all must finally break down and be discarded. A psychology which teaches, in effect, that mind is a secretion of matter in its higher stages of organization can bring only bewilderment to mankind.

A New Psychology

A curious back-door approach to what W. Q. Judge in the *Notes on the Bhagavad-Gita* calls "the Indian psychological system" is found in the the theories of Prescott Lecky, instructor in the Department of Psychology of Columbia University. According to the New York *Times*—

> The new school rejects the dogma that man is a machine, insisting that he must be conceived as a unified living system whose behavior expresses a purpose to maintain its unity. . . . Mr. Lecky explained that the new theory overthrows the old

concepts of behaviorism and psychoanalysis and sets up for the first time a concept of the structure of the mind as a unified organization rather than as a plurality of habits and instincts. . .

The biological and social sciences, psychology, sociology, political science and economics, he thinks, will be chiefly affected because they are still under the influence of the mechanistic philosophy. He objects to the lack of an integrating concept in the sciences. . . .

THE BASIS OF MECHANISM

"Mechanistic science insists that we live in a world of objects rather than a world of ideas, that our perceptions are real while our conceptions are illusory. . . . "

Mr. Lecky holds that man must no longer be thought of as a complex mass of cells, molecules or atoms, but as a unit in himself, a system that operates as a whole.

"His behavior must then be interpreted in terms of action rather than reaction; that is, in terms of purpose."

He described the mind as an organization of ideas that are felt to be consistent with one another. An individual's ideas, he said, were organized into a single system, whose preservation was essential.

"The nucleus of the system, around which the rest of the system revolves, is the individual's conception of himself. Any idea entering the system which is inconsistent with the individual's conception of himself cannot be assimilated but instead gives rise to an inconsistency which must be removed as promptly as possible."

Clearly, in all these systems of psychology facts are present which may be observed in the various phenomena of human action and experience. It would be folly to quarrel with the truth of the discoveries of these men merely because they are "scientific" and know nothing of the Soul. All their findings relate to what might be called "psycho-*physiology*" and certain well ascertained processes of the lower mind. What is important, however, is to see that the facts observed relate only to those phenomena from which they have been deduced, and explain nothing of what the theosophist knows as Soul, or Ego, much less the Higher Self. This is quite evident in the light of a statement made by John Dewey in *Human Nature and Conduct:* "Only the hold of a traditional conception of the singleness and simplicity of soul and self blinds us to perceiving what they mean: the relative fluidity and diversity of the constituents of selfhood."

Ramifications of Error

With this idea as a key we may see the underlying basis of modern schools of psychology. Watson, for example, has reduced Self to a congeries of neural responses. Freud and Jung regard as the real being the emotional synthesis of sensation. Lecky, limiting his system to *mental* phenomena, fails to distinguish between Self and concepts of Self. Thus, there is plenty of support for the remark of James McKeen Cattell, psychologist and editor of *Science,* made in response to the query whether psychologists had really lost the soul. He replied: "I can talk more intelligently about any other subject than the soul. It is well known that psychology lost its soul long ago and is said now to be losing its mind."

Another View

None of the present-day psychologists has approached the clear perceptions of Prof. George T. Ladd, a contemporary of H.P.B. In his *Elements of Physiological Psychology,* he writes:

> The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. . . . This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind. To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental "faculties" are only the modes of behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass.

The Substratum of Thought

It would, perhaps, be too much to expect that modern psychologists should recognize the omnipresent existence of Consciousness, or Self, apart from and unaffected by any of its forms or conditionings, yet supporting them all. This idea, however, must form the

substratum of a true system of psychology. It may be that the pantheistic tendency of modern physics will have a liberating influence on all branches of scientific inquiry, including psychology. From this should develop an open-mindedness heretofore unknown. All mechanistic conceptions, whether in biology, physiology or psychology, have their genesis in the materialization of the ideas of Galileo and Newton. This gross interpretation by the successors of these great men has broken down, and with it goes the mechanistic "explanation" of life. Prof. Lecky states that his theory is born from Einsteinian physics—just how is not revealed in the quoted material, but he does indicate a healthy revulsion from mechanism. A final commentary to this problem, made by a scientist, but from the religious point of view—a view which for the theosophist is at once scientific, ethical and philosophical—comes from the eminent physiologist, Prof. J. S. Haldane, in his essay, *Biology and Religion:*

> We are the children of a materialistic age. We look for a soul consisting, if not of ordinary matter in the mechanical sense, yet of something which is only a thinly veiled imitation of it. We look, also, for a similarly constituted God. Such entities can never be found. God is with us, in us, and everywhere around us, as Jesus taught.

MAYAN ORIGINS

Dr. William A. Kennedy, president of the Pan-American University, Lima, Peru, believes he has traced the Mayan civilization of Central America to its source in Java and the East Indies. He is quoted in the Los Angeles *Times* of October 15:

> There is every indication that the Mayan Empire was started by migration to the American continent from Java. Ancient Buddha temples I explored and studied in interior Java are ornamented with the same figures as many of the Second Mayan Empire ruins.

Objecting to the hypothesis that the Mayans came from Egypt, Dr. Kennedy points out that the Egyptians built their pyramids of large stone blocks, while both Mayan and Javanese pyramids are constructed with smaller stones and rubble. Further analogy between the two cultures is seen in the ornamentation of Javanese and Mayan temples by open-mouthed crocodiles with human heads traced within the mouth.

> The fact that we also find the sitting Buddha in some temples in Mayaland, similarly found in Java and in India,

would further convince one that our earlier civilizations lie in those two directions and in no other.

The True Explanation

The trouble with most scientists—and Dr. Kennedy is a case in point—is that they are too easily convinced of their own theories while maintaining an overscrupulous scepticism when confronted with facts derived from unorthodox sources. If Dr. Kennedy would consult the fourteenth chapter of Volume I of *Isis Unveiled,* he would find ample discussion of the origins of early American races, supplying the motives for, not merely another trip to Java, but an excursion including in its itinerary practically every known site of pre-historic ruins. The author of this work remarks on page 557:

> The perfect identity of the rites, ceremonies, traditions, and even the names of the deities, among the Mexicans and ancient Babylonians and Egyptians, are a sufficient proof of South America being peopled by a colony which mysteriously found its way across the Atlantic.

"The Same Religious Ideas"

Again, on page 561:

> In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindu ruins of Ellora in the Dekkan, the Mexican Chichen-Itza, in Yucatan, and the still grander ruins of Copan, in Guatemala. They present such features of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, and that had reached an equal level of highest civilization in arts and sciences.

Without recognition that there once existed a vast Atlantic continent on which flourished a civilization which was the mother of all the cultures of the ancient world, it is impossible for modern archaeologists to arrive at the true explanation for similarities in prehistoric architecture.

A Babylonian Ulysses

Ruins uncovered Northeast of Baghdad by the Iraq expedition of the Oriental Institute of the University of Chicago push the origin of the Cyclops myth of the Greeks back to about 4,000

years ago—to the Age of Abraham, in the opinion of archaeologists. A paragraph taken from the New York *Times* of September 13 should be of interest:

> Conspicuous among the discoveries is a relief in which a Babylonian god, carrying bow and arrow on his shoulder, plunges a broad-bladed knife into the abdomen of a strange adversary. The vanquished creature has a human body, but on its forehead there is only one eye, and from the head emanate rays, which may represent either light or fire.

THE EYE OF WISDOM

A *Secret Doctrine* statement throws light on the meaning of this sculpture:

> The "one-eyed" Cyclopes, . . . were the last three sub-races of the Lemurians, the "one-eye" referring to the Wisdom eye; for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca was saved by putting out with a fire-brand the eye of Polyphemus, is based upon the psycho-physiological atrophy of the "third" eye. Ulysses belongs to the cycle of heroes of the Fourth Race, and, though a "sage" in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes. His adventure with the latter—a savage gigantic race, the antithesis of cultured civilization in the Odyssey—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of the Third Race to lose their all-penetrating *spiritual* eye. (II, 769-70.)

DIMENSIONS OF A GENE

According to Dr. Caryl P. Haskins of the General Electric Research staff (Los Angeles *Times,* October 18), the "gene" responsible for the inheritance of white eyes by a fruit fly measures six ten-thousandths of an inch in diameter. These tiny bodies, Science believes, are units of heredity, carriers of the specific traits which determine the characteristics of the organism. They form the chromosomes of the male germ cell and the female ovum which in combination produce the phenomena of heredity. Says Dr. Haskins:

> Human characteristics, mental as well as physical, follow very definite courses in their transmission from one generation

to another. But a few physical features such as stature, and a number of mental talents, are blended in a fashion not yet understood.

Our Invisible Heredity

Nor will they be, so long as the *metaphysical* "genes"—or *Skandhas,* as they are called in Theosophy—are left out of account. While mental and moral traits may have their physical bases or *reflections* in the body—their centers of action by which the body is influenced, as in the brain, the solar plexus, and doubtless the endocrine glands, all of which are subject to the modifications of physical heredity—what must happen when the *causative* being, the Ego of intellectual and moral nature, tendency and trait, *takes hold* and starts using his instrument, giving *emphasis* to some traits, neglecting others, according to his metaphysical heredity? It is an established fact that the moral and emotional characters of "identical" twins often differ markedly. This problem cannot be solved except through the idea of reincarnation.

Planets and Sunspots

Speculation as to the nature of sun-spots has so far been principally concerned with the effect of these phenomena on the earth and its inhabitants—physically and psychologically. In the New York *Herald-Tribune* of June 21 is printed an account of the researches of Dr. Fernando Sanford, of Palo Alto, who has found that three planets, Mercury, Venus and the earth, exert an influence on the sun.

> Each planet has been found to force sun spots to form on the side of the sun opposite that faced by the planet. Dr. Sanford studied the effects of each planet individually and then their joint effects. This was necessary because the planets move around the sun in years of different number of days, and are therefore continually changing their positions with reference to each other. Venus has a far greater effect than the earth. In size and mass it is almost twin to the earth, but it is very much nearer the sun. It is far more effective in chasing the sun spots to its rearward side of the sun. When the earth and Venus are on opposite sides of the sun, Venus overpowers the earth's influence, producing 80 per cent more sun spots on the side of the sun facing the earth than when both planets are on the same side. A 15 per cent variation is credited to

Mercury, which is near the sun, but small. Dr. Sanford believes these effects are due to the electrical charges on the planets.

THE SOLAR HEART

According to *The Secret Doctrine,* Vol. I, pages 541 and 542,

> . . . there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the lungs and passes thence to the great veins and arteries of the system.
>
> This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART. . . . Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen . . . then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood.

A POSSIBLE EXPLANATION

Carrying further this analogy, we may find substance for thought in the fact that with the strenuous activity of the members of the body, the rate and intensity of the heart-beat is greatly increased. Thus, considering the condition of power which must prevail among the beings on Venus and Mercury—the one in its Seventh Round, the other also much older than the earth—that they should produce greater Sun-spot phenomena than the earth would be expected.

FIERY INVADERS

Marauders of an unfamiliar nature to the New York City police force visited the Simpson Street station-house on July 20, and according to the *Bronx Home News* startled out of their wits twelve persons, four of them officers.

> Shortly after 1 p. m., during the thunderstorm which swept the city, a bolt of lightning struck either the building or a point nearby. The shaft of electricity immediately broke into fragments of a bluish-green fire, one of which shot through every open window and doorway of the building.

Although the lightning flashed virtually into every room of the station house, no damage resulted.

Lieut. John J. McLaughlin, who was on desk duty, said he was at the teletype machine immediately behind the desk when he heard a thunderclap. Simultaneously, he said, a streak of flame shot through the open front door and zig-zagged toward him.

Fascinated by the fireball, which appeared to carry a comet-like tail, he said, he jumped just as the lightning streaked past him and made for Policeman Charles Hess, at the switchboard.

"A Snake-Like Ball"

Hess, who also observed the snake-like course of the ball of flame, jumped aside. Both saw it veer to the side wall and separate, one fragment streaking down the cellar entrance and the other shooting toward the ceiling.

In an adjoining room on the ground floor, Policeman John McNeill, on clerical duty, said he heard a thunderous report and was "almost paralyzed" as another bolt of lightning shot through the window and passed through the open door into the main room.

Policeman Jerome Heeney, also on clerical duty in another office of the main floor, recounted an experience similar to McNeill's.

In the basement, Policeman Henry Bowler, hack inspector, was interviewing an applicant when both were startled by the crash.

A ball of flame seemed to roll across the floor, Bowler said, and disappear through the open door.

"It took me a minute to come to," he added, "and when I couldn't find my applicant, I guess he was so frightened he just beat it."

The eight WPA workers, six painters and two plasterers, were having lunch on the fourth floor when similar streaks of lightning blazed through the open windows. All admitted they were "pretty well shaken" by the experience.

Electricity—"Intelligent and Clairvoyant"

Students of *Isis Unveiled* will recall the declaration of Dr. Jobard of Paris, quoted by H. P. Blavatsky at page 188 of the first volume:

> "There are two kinds of electricity; one brute and blind, is produced by the contact of metals and acids"; (the gross purgation) . . . "the other is intelligent and CLAIRVOYANT! . . . The electric ball or globular electricity contains a thought which disobeys Newton and Mariotte to follow its own freaks. . . . We have, in the annals of the Academy, thousands of proofs *of the* INTELLIGENCE *of the electric bolt. . . .*"

SALAMANDERS?

It may also be of interest to quote a passage from the writings of Paracelsus on *Pneumatology:*

> Man lives in the exterior elements, and the Elementals live in the interior elements. They have dwellings and clothing, manners and costumes, languages and governments of their own, in the same sense as the bees have their queens and herd of animals their leader. They are sometimes seen in various shapes. Salamanders have been seen in the shapes of fiery balls, or tongues of fire running over the fields or appearing in houses.

WHAT IS WATER?

In *The Ocean of Theosophy* Mr. Judge remarks on the habit of scientists to pass over questions of interest with a description "but no explanation," the result being that the "man in the street" is today unable to distinguish between an explanation for a puzzle and the name given it by learned men. Infinite and subtle are the gradations of *namarupa*—the delusion of name and form, of which is constituted most of what passes for knowledge today. Take, for example, the statement of Professor Peter Debye of the University of Berlin regarding water (New York *Herald-Tribune,* September 13):

> We are just beginning to know what water is, although we have called it H_2O for more than a century. Altering the historic conception, chemistry is now showing that liquid water consists of groups of molecules of this formula placed in nearly as orderly a group of molecules as in crystals.

How little of a "beginning" is this discovery is revealed by a suggestive passage on page 542 of Vol. I of *The Secret Doctrine:*

> Even on the next higher plane, that *single element* which is defined on our earth by current science, as the ultimate undecomposable constituent of some kind of matter, would be pronounced in the world of a higher spiritual perception as

> something very complex indeed. Our purest water would be found to yield, instead of its two declared *simple* elements of oxygen and hydrogen, many other constituents, undreamt of by our terrestrial modern chemistry.

Cause of Disease

Emotional and nervous strain are today the principal cause of illness, as Lord Horder, physician to the English royal household, told the British Association for the Advancement of Science at Blackpool, England, recently. We quote portions of his address from the New York *Times* of September 15:

> In the street the trained eye detects physiogomies in all stages of the anxiety neurosis, which unloads itself on the digestion, circulation and other bodily functions. The functional diseases of the heart, blood vessels or glands have increased more rapidly than the organic. A tactfully conducted pursuit of the causes removed the screen of headache, insomnia, indigestion and fatigue and the anxiety factor stands revealed.

Lord Horder speaks of the subtle germ diseases called "sub-infections" as being a more difficult problem than the grosser infections of microbes.

> Here the virulence of the microbe is low, but the susceptibility of the body high. Many of these diseases come from within, not from without. The only reason is the yielding of resistance to auto-infection. Yielding seems to follow lowering of the control exercised by the nervous system.

Spiritual Hygiene Needed

Among the causes for this low psychic ebb he lists the competition of living, international insecurity, and even the precariousness of mere crossing of streets, remarking, "We seem to live by accident rather than to die by it." He gives Science, hitherto restricted to the phenomena of sense perceptions, a vast assignment calling for an investigation of the *spiritual* nature of man in order to get at the root of the problem:

> What of spiritual hygiene — the hygiene of temperament? There are reasons why one man is sweet-tempered and another truculent, why one preserves his morale and another loses it. We want to know the reason, and science can tell us. Remedies for the effects of strain are more science, especially science directed toward the study and development of the spirit of man.

Theosophists may well hope that the scientists who contemplate such an invasion of religious domains will maintain a truly *scientific*

attitude in the pursuit of their inquiry, giving impartial attention to all the evidence extant on the subject.

PSYCHIC SYMPTOMS

Drs. F. A. Gibbs and W. G. Lennox of the Harvard medical faculty have succeeded in predicting epileptic seizures, according to a dispatch in the New York *World-Telegram* of September 15. If, as Theosophy teaches, epilepsy is a psychic disorder resulting from mediumistic practices either in this or a past life, it is quite clear why their predictions are based on data secured by electrical means. The doctors summarize their achievement:

> By studying the electrical activity of the brain we are making progress toward understanding the underlying disturbance which causes epileptic seizures. . . . In the last hundred days . . . we have been taking daily fifteen-minute records on a patient who has frequent convulsive seizures, usually one, sometimes two a week. We have found in this case the electrical activity of the brain changed markedly as much as eighteen or even twenty-four hours before a seizure.

Medical experience and experiment with epilepsy and epileptics, as illustrated in the above citation, are analogous to attempting to diagnose and prescribe on the basis of what can be learned by examining the bed and bed-clothes of the patient. No amount of observation of the bodily reactions to a "seizure" of this nature can ever throw the slightest light on the invisible inner "astral" nature whose corporeal reflexes only are visible to the medical practitioners, who "see" only the physical effects, but have to grope as a blind man gropes so far as the causal side is concerned. Epilepsy is a psychological before it becomes a physical "seizure."

AN ASTRAL IRRUPTION

A hint as to what happens in the epileptic's nature is found in a passage in *Letters that Have Helped Me,* by W. Q. Judge:

> I strongly advise you to give up all yoga practices, which in almost all cases have disastrous results unless guided by a competent teacher. The concussions and explosions in your head are evidences that you are in no fit condition to try yoga practices, for they result from lesions of the brain, *i.e.,* from the bursting of the very minute brain cells.